

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## evarani nirNayinciri-dEvAMRtavarshiNi

In the kRti ‘evarani nirNayincirirA’ – rAga dEvAMRtavarshiNi – nAdacintAmaNi, SrI tyAgarAja describes the meaning of the name ‘rAma’.

P evarani nirNayincirirA ninn-  
(e)Tl(A)rAdhincirirA 'nara varul(evarani)

A SivuD(a)nO mAdhavuD(a)nO <sup>2</sup>kamala  
bhavuD(a)nO para-brahmam(a)nO ninn(evarani)

C Siva mantramunaku <sup>3</sup>ma jIvamu  
mAdhava mantramunaku rA jIvamu(y)I  
vivaramu telisina ghanulaku mrokkeda  
vitaraNa guNa <sup>4</sup>tyAgarAja vinuta (evarani)

Gist

O Munificent Lord, praised by this tyAgarAja!

What did the most Eminent people determine as to who You are, and how did they worship You? – whether Lord Siva or Lord vishNu or brahmA or the Supreme Lord?

For the Siva mantra (OM namaSSivAya), ‘ma’ is the soul; for the vishNu mantra (OM namO nArAyanAya), ‘rA’ is the soul; I salute the great personages who understand this detail.

Word-by-word Meaning

P What did the most eminent (varulu) people (nara) determine (nirNayincirirA) as to who (evaru) You are (ani) (varulevarani)? And, how (eTla) did they worship (ArAdhincirirA) You (ninnu) (ninneTlArAdhincirirA)?

A What did the most Eminent people determine as to who You (ninnu) are –  
whether (anO) Lord Siva (SivuD(u)) (SivuDanO) or (anO) Lord vishNu (mAdhavuDu) (mAdhavuDanO) or (anO) brahmA – One seated (bhavuDu)

(bhavuDanO) in Lotus (kamala) or (anO) the Supreme (para) Lord (brahmamu) (brahmamanO)?

And, how did they worship You?

C For the Siva mantra (mantramunaku) – (OM namaSSivAya) - 'ma' is the soul (jIvamu); for the vishNu (mAdhava) mantra (mantramunaku) –(OM namO nArAyanAya) – 'rA' is the soul (jIvamu);

I salute (mrokkeda) the great personages (ghanulaku) who understand (telisina) this (I) (jIvamuyI) detail (vivaramu);

O Munificent Lord (vitaraNa guNa) (literally having quality of munificence), praised (vinuta) by this tyAgarAja! What did the most eminent people determine as to who You are? And, how did they worship You?

Notes –

Variations –

<sup>1</sup> – nara varu(levarani) –nara varu (evarani) – nara vara (evarani). If 'nara varu' is correct, then it could be connected to pallavi. If 'nara vara' is correct, then it should be treated as an epithet of Lord and cannot be connected to pallavi.

It is stated that Gopalakrishna Bharati (Tamil composer) – a contemporary of tyAgarAja visited latter and sang a song (sabhApatikku) eulogising Lord Siva – that there is no God equal to Lord Siva. It is stated that then and there, SrI tyAgarAja extempore composed this song. If this is true, then 'nara varulu evarani' would be the correct rendering.

<sup>2</sup> – kamala bhavuDu –kamala bhavuDu : kamala bhavuDu is not correct.

<sup>3</sup> – ma jIvanamu – mA jIvamu . From the discourse referred below, it is clear that the (second) syllable of 'namaSSivAya' is referred – ie 'ma' and not 'mA'. Similarly, 'rA' is the second syllable of 'nArAyaNAya'; there 'rA jIvamu' is correct.

<sup>4</sup> – tyAgarAja vinuta – tyAgarAja vinuta ninnu

References –

General – Siva mantra – mAdhava mantra - Please refer to discourse of kAnci paramAcArya candra SEkharEndra sarasvati on 'tAraka nAma' - Source - <http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

Comments -

There is a story about initiation of (the hunter who later became) vAlmiki by sage nArada. It is stated that he was so sinful that he could not repeat the mantra 'rAma'; therefore, sage narada reversed it as 'marA' and asked him to repeat the same which when chanted repeatedly becomes 'rAma'. Please visit -

[http://web.onetel.net.uk/~suman11/magazine\\_articles\\_November4.htm](http://web.onetel.net.uk/~suman11/magazine_articles_November4.htm)

(Invoke 'Dhyana')

Please also refer to kRti 'pEriDi ninnu' – rAga kharaharapriya wherein SrI tyAgarAja expresses the same wonderment.

## Devanagari

प. एव(र)नि निर्णयिञ्चिरिरा

नि(त्रे)(ट्ळा)राधिञ्चिरिरा नरवरु(लेवरनि)

अ. शिवु(ड)नो माधवु(ड)नो कमल

भवु(ड)नो पर-ब्रह्म(म)नो नि(त्रेवरनि)

च. शिव मन्त्रमुनकु म जीवमु

माधव मन्त्रमुनकु रा जीवमु(यी)  
विवरमु तेलिसिन घनुलकु म्रोक्केद  
वितरण गुण त्यागराज विनुत (ए)

### English with Special Characters

pa. eva(ra)ni nirṇayiñcirirā  
ni(nne)(ṭlā)rādhiñcirirā naravaru(levarani)  
a. śivu(ḍa)nō mādhavu(ḍa)nō kamala  
bhavu(ḍa)nō para-brahma(ma)nō ni(nnevarani)  
ca. śiva mantramunaku ma jīvamu  
mādhava mantramunaku rā jīvamu(yī)  
vivaramu telisina ghanulaku mrokkeda  
vitarāṇa guṇa tyāgarāja vinuta (e)

### Telugu

ప. ఎవ(ర)ని నిర్ణయిజ్చిరిరా  
ని(నెై)(ట్లా)రాధిజ్చిరిరా నరవరు(లెవరని)  
అ. శివు(డ)నో మాధవు(డ)నో కమల  
భవు(డ)నో పర-బ్రహ్మ(మ)నో ని(నెైవరని)  
చ. శివ మన్త్రమునకు మ జీవము  
మాధవ మన్త్రమునకు రా జీవము(యీ)  
వివరము తెలిసిన గ్ఘనులకు మ్రొక్కెద  
వితరణ గుణ త్యాగరాజ వినుత (ఎ)

### Tamil

ப. எவ(ர)னி நிர்ணயிஞ்சிரிரா  
நின்(னெ)ட்(லா)ராதி<sup>4</sup>ஞ்சிரிரா நரவரு(லெவரனி)  
அ. ஸிவு(ட<sup>3</sup>)னோ மாத<sup>4</sup>வு(ட<sup>3</sup>)னோ கமல  
ப<sup>4</sup>வு(ட<sup>3</sup>)னோ பர-ப்<sup>3</sup>ரஹ்ம(ம)னோ நின்(னெவரனி)  
ச. ஸிவ மந்த்ரமுனகு ம ஜீவமு  
மாத<sup>4</sup>வ மந்த்ரமுனகு ரா ஜீவமு(யீ)  
விவரமு தெலிஸின க<sup>4</sup>னுலகு ம்ரொக்கெத<sup>3</sup>  
விதரண கு<sup>3</sup>ண த்யாக<sup>3</sup>ராஜ வினுத (எவரனி)

எவரென நிர்ணயித்தனரய்யா? உன்னை

எவ்விதம் வழிபட்டனரய்யா, மனிதரிற் சிறந்தோர்?

சிவனென்றோ? மாதவனென்றோ? கமலத்தினில்  
உறைபவனென்றோ? பரம்பொருளென்றோ? உன்னை  
எவரென நிர்ணயித்தனரய்யா? உன்னை  
எவ்விதம் வழிபட்டனரய்யா, மனிதரிற் சிறந்தோர்?

சிவ மந்திரத்திற்கு, 'ம' உயிராகும்;  
மாதவ மந்திரத்திற்கு, 'ரா' உயிராகும்; இந்த  
விவரத்தினையறிந்த சான்றோரை வணங்குகின்றேன்;  
தாராள குண, தியாகராசனால் போற்றப்பெற்றோனே!  
எவரென நிர்ணயித்தனரய்யா? உன்னை  
எவ்விதம் வழிபட்டனரய்யா, மனிதரிற் சிறந்தோர்?

கமலத்தினில் உறைபவன் - பிரமன்  
சிவ மந்திரம் - (ஓம்) நமச்சிவாய - 'ம' - உயிராகும்  
மாதவ மந்திரம் - (ஓம் நமோ) நாராயணாய - 'ரா' - உயிராகும்  
இவையிணைய 'ராம' வாகும்  
தாராள குண - இறைவனைக் குறிக்கும்

## Kannada

ಪ. ಎವ(ರ)ನಿ ನಿರ್ದಯಿಜ್ಜಿರಾ  
ನಿ(ನ್ನಿ)(ಛಾ)ರಾಧಿಜ್ಜಿರಾ ನರವರು(ಲಿವರನಿ)  
ಅ. ಶಿವು(ಡ)ನೋ ಮಾಧವು(ಡ)ನೋ ಕಮಲ  
ಭವು(ಡ)ನೋ ಪರ-ಬ್ರಹ್ಮ(ಮ)ನೋ ನಿ(ನ್ನಿವರನಿ)  
ಚ. ಶಿವ ಮನ್ತ್ರ ಮುನಕು ಮ ಜೀವಮು  
ಮಾಧವ ಮನ್ತ್ರ ಮುನಕು ರಾ ಜೀವಮು(ಯೀ)  
ವಿವರಮು ತೆಲಿಸಿನ ಘನುಲಕು ಮೊಕ್ಕಿದ  
ವಿತರಣ ಗುಣ ತ್ಯಾಗರಾಜ ವಿಸುತ (ಎ)

## Malayalam

പ. എവ(ര)നി നിർണ്ണയിഞ്ചിരിരാ  
നി(ന്നെ)(ട്ലാ)രാധിഞ്ചിരിരാ നരവരു(ലെവരനി)  
അ. ശിവു(ഡ)നോ മാധവു(ഡ)നോ കമല  
ഭവു(ഡ)നോ പര-ബ്രഹ്മ(മ)നോ നി(ന്നെവരനി)  
ച. ശിവ മന്ത്രമുനകു മ ജീവമു  
മാധവ മന്ത്രമുനകു രാ ജീവമു(യീ)  
വിവരമു തെലിസിന ഘനൂലകു മൊക്കൈ  
വിതരണ ഗുണ ത്യാഗരാജ വിസുത (എ)

## Assamese

- প. এৰ(ৰ)নি নিগয়িখিওৰিৰা  
নি(ন্নে)ট্টো)ৰাধিখিওৰিৰা নবৰৰু(লেবৰনি)  
অ. শিৰু(ড)নো মাধৰু(ড)নো কমল  
ভৰু(ড)নো পৰ-ব্ৰহ্ম(ম)নো নি(ন্নেবৰনি)  
চ. শিৱ মন্ত্ৰমুনকু ম জীৱমু  
মাধৱ মন্ত্ৰমুনকু ৰা জীৱমু(য়ী)  
বিৱৰমু তেলিসিন ঘনুলকু শ্লোকেদ  
বিতৰণ গুণ আগৰাজ বিনুত (এ)

## Bengali

- প. এব(ৰ)নি নিগয়িখিওৰিৰা  
নি(ন্নে)ট্টো)ৰাধিখিওৰিৰা নবৰৰু(লেবৰনি)  
অ. শিৰু(ড)নো মাধৰু(ড)নো কমল  
ভৰু(ড)নো পৰ-ব্ৰহ্ম(ম)নো নি(ন্নেবৰনি)  
চ. শিব মন্ত্ৰমুনকু ম জীবমু  
মাধব মন্ত্ৰমুনকু ৰা জীবমু(য়ী)  
বিবৰমু তেলিসিন ঘনুলকু শ্লোকেদ  
বিতৰণ গুণ আগৰাজ বিনুত (এ)

## Gujarati

- પ. અવ(ર)નિ નિર્ણયિત્થિરિરા  
નિ(ર્ણ)(ટ્ણ)રાધિત્થિરિરા નરવરુ(લેવરનિ)  
અ. શિવુ(ડ)નો માધવુ(ડ)નો કમલ  
ભવુ(ડ)નો પર-બ્રહ્મ(મ)નો નિ(ર્ણવરનિ)  
ચ. શિવ મન્ત્રમુનકુ મ જીવમુ  
માધવ મન્ત્રમુનકુ રા જીવમુ(યી)  
વિવરમુ તૈલિસિન ઘનુલકુ શ્લોકેદ  
વિતરણ ગુણ ત્યાગરાજ વિનુત (એ)

## **Oriya**

- ପ. ଏଞ୍ଜ(ର)ନି ନିର୍ଣ୍ଣୟିତ୍ତିରିରା  
ନି(ନେ)(ରୁ)ରାପିତ୍ତିରିରା ନରଞ୍ଜରୁ(ଲେଞ୍ଜରନି)  
ଅ. ଶିଞ୍ଜ(ତ)ନୋ ମାଧଞ୍ଜ(ତ)ନୋ କମଲ  
ଭଞ୍ଜ(ତ)ନୋ ପର-ବ୍ରହ୍ମ(ମ)ନୋ ନି(ନେଞ୍ଜରନି)  
ତ. ଶିଞ୍ଜ ମନ୍ତ୍ରମୁନକୁ ମ ଜୀଞ୍ଜମୁ  
ମାଧଞ୍ଜ ମନ୍ତ୍ରମୁନକୁ ରା ଜୀଞ୍ଜମୁ(ୟୀ)  
ଞ୍ଜିଞ୍ଜରମୁ ତେଲିସିନ ଘନୁଲକୁ ମୋଲେଦ  
ଞ୍ଜିତରଣ ଗୁଣ ତ୍ୟାଗରାଜ ଞ୍ଜିନୁତ (ଏ)

## **Punjabi**

- ପ. ଇନ୍ଦ(ର)ନି ନିରଟ୍ତିୟିଚ୍ଚିଚ୍ଚିରା  
ନି(ନନେ)(ଟଲା)ରାପିତ୍ତିଚ୍ଚିଚ୍ଚିରା ନରଟ୍ତିରୁ(ଲେଟ୍ତିଚ୍ଚିନି)  
ଅ. ଶିନ୍ଦ(ଡ)ନେ ମାଧନ୍ଦ(ଡ)ନେ କମଲ  
ଭନ୍ଦ(ଡ)ନେ ପର-ବ୍ରହ୍ମ(ମ)ନେ ନି(ନନେଟ୍ତିଚ୍ଚିନି)  
ଚ. ଶିନ୍ଦ ମନ୍ତ୍ରମୁନକୁ ମ ଜିନ୍ଦମୁ  
ମାଧନ୍ଦ ମନ୍ତ୍ରମୁନକୁ ରା ଜିନ୍ଦମୁ(ଜି)  
ବିନ୍ଦରମୁ ତେଲିସିନ ଘନୁଲକୁ ମୁକ୍ତିଦ  
ବିନ୍ଦରଣ ଗୁଣ ତ୍ୟାଗରାଜ ବିନ୍ଦୁତ (ଈ)